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PREACHED IN THE
CATHEDRAL CHURCH

OF
ST. PETER, YORK,

AUGUST 3, 1794,

AT THE ASSIZES HOLDEN BEFORE

The Honourable Sir GILES ROOKE, Knight,
One of the Justices of his Majesty's Court of Common Pleas,

AND

The Honourable Sir SOULDEN LAWRENCE, Knight,
One of the Justices of the King's Bench.

By GEORGE HAY DRUMMOND, A.M.
PREBENDARY OF YORK. *K*

Published by Desire of the HIGH SHERIFF and The GRAND JURY.

Y O R K:
PRINTED BY G. PEACOCK; AND SOLD BY J. EDWARDS AND
J. WALTER, LONDON, AND J. TODD, YORK.

M.DCC.XCIV.

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TO

THOMAS LISTER, ESQUIRE, HIGH SHERIFF,

Sir ROBERT D'ARCY HILDYARD, BART.

FOREMAN,

AND THE OTHER

GENTLEMEN OF THE GRAND JURY,

THIS DISCOURSE,

PRINTED IN OBEDIENCE TO THEIR WISHES,

IS,

WITH THE MOST

PERFECT ESTEEM AND RESPECT,

HUMBLY INSCRIBED.

THOMAS LISTER, Esq. HIGH SHERIFF.

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GAL. v. 13.

BRETHREN, YE HAVE BEEN CALLED UNTO LIBERTY,
ONLY USE NOT LIBERTY FOR AN OCCASION TO
THE FLESH, BUT BY LOVE SERVE ONE ANOTHER.

THESE Words of the Apostle had an immediate reference to the controversy then subsisting between the Jewish and Gentile Converts, respecting a strict observance of the Mosaical Law; but the general admonition contained in them is of eternal import to every age and nation. At this season therefore, when the venerable Dispensers of our Laws are preparing "*truly and indifferently to minister Justice, to the punishment of wickedness and vice, and to the maintenance of true religion and virtue,*" a fair occasion is offered, to "*reason of Righteousness,*" as indispensably connected with the prosperity of a People; to enforce the duty of manly Subordination, as essentially requisite to the preservation of true Liberty.

IN treating this subject, in which our obligations, civil as well as religious, must necessarily fall under consideration, I trust it will not be thought that I quit the peculiar province of a Minister of God's Word, when I strive from this place to press on the conscience of my auditors, a chearful submission to the lawful ordinances of Man; or that I exceed the Commission received from the Prince of Peace, when I earnestly recommend Unity and Concord, as the best means of promoting a Nation's happiness, as the best proof of a genuine affection for the public weal. In truth, from the exigence of the Time, general Politics are become a part of general Morals; for whilst doctrines are industriously diffused, tending to unsettle the illiterate and incautious in their confidence towards God, and disturb their contentment under the protection of their Country; whilst thus daily attempts are making to render Blasphemy and Sedition easy to the meanest capacity, it is the duty of a well-wisher to his fellow-subjects, to avail himself of every opportunity to prove, that such Men as would persuade their Neighbours who feel themselves happy that they are in fact miserable, have not their welfare honestly at heart; and that attending to such advice, or following such example, will not advance their felicity either in this world or the next.

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LET us not imagine that by yielding to due Subordination we abandon or endanger that Liberty which is our chiefest boast and blessing, the Liberty of Britons, "*the glorious Liberty of the Children of God;*" but let us well consider wherein this invaluable possession doth actually consist; let us examine its nature and extent, and we shall then be the better able to judge how to preserve it inviolate.

ABSOLUTE Liberty is inconsistent with moral relations, and can refer only to the beast of the forest, or a single Savage far removed from the Residence of humanity. True and rational Liberty is the faithful Companion of godly moderation, the Friend of social "*Virtue, Righteousness, and Truth;*" it consists in the power of securely practising and enjoying what is just and good, not in that of committing with impunity what is iniquitous and base: And as Virtue is placed in the mean between two extremes, so Liberty can flourish only in a similar situation, equidistant from licentious violence and passive acquiescence. When an Individual ventures to the utmost confines of moral freedom, it is most likely he will insensibly be led farther than he first intended, gradually transgress the

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bounds

bounds prescribed by duty, and at length boldly advance into the wild region of injustice and outrage; he then instantly forfeits the name of Freeman, being equally a Slave, whether he submit to the arbitrary power of a Person, or to the despotism of a vicious passion. The known Will of our Creator, the criterion of all moral and religious duty, is a steady rule, agreeable to our unbiassed reason, under which we may act consistently with free will; the dominion of our appetites is fluctuating and capricious, and by blinding the judgment, renders us incapable of a free choice between good and evil, under this the mind is reduced to the meanest servitude, whilst the other "*service is perfect freedom.*"

A right sense of moral and religious obligation therefore can alone define the limits of human freedom, and the same principles which constitute it in each man's particular character, are the only preservatives of public Liberty, which, like the free-will of every Individual, is doubtless his birth-right, but he is nevertheless answerable to his Conscience, to his Country, and to his God for the use he makes of it. The only method then he has of knowing whether he use or abuse his Liberty,

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is by trying his conduct according to the Laws of each power to whom he is thus accountable; but as there are found too few who duely resort to this impartial scrutiny, it becomes necessary to the well-being of a community to inforce the practice by civil authority, that they who will not "*judge themselves, may be judged by others.*" Civil Liberty thus supposes a Government and Law under which it is peaceably enjoyed, which preserve it entire to every one by framing and inforcing statutes to defend the weak against the oppression of the mighty, the good from the injury of the evil, to repress the enormity of Vice by the terror of punishment, and encourage Virtue by honourable reward. Whoever therefore think to testify their love of civil freedom by an impatience of all lawful controul, mistake clamorous tumult for disinterested zeal, and seditious uproar for patriotic sentiment: The pure liberty of a Community is incompatible with such Spirits, who say, like the factious in Israel, "*With our tongue will we prevail, we are they who ought to speak; who is Lord over us?*" who, making the public cause a cloak for sinister designs, talk loudly of reducing those above them to their own standard, whilst nothing is farther from their thoughts or wishes, than

either to raise their inferiors to a level with themselves, or descend to their humble and tranquil situation.— Much clamor has of late been revived respecting Independence and Equality as essential to the happiness of Man. But what is Man, that he may boast of absolute independence? Man who from his Cradle to his Grave is necessarily dependent on his Maker for his existence, on his fellow-creatures for comfort and support. When he comes into the World weak and helpless, his cries and tears sufficiently express his want of that assistance he must derive from other beings; as long as he lives, even in the high day of youth and vigor, however industrious, however active, however prosperous he may be, he is daily indebted in some degree to the labor of others for his subsistence; and when the pains of sickness or feebleness of old age come on, happy is he to acknowledge himself dependent on any friendly hand that will support his steps, supply him with those necessities he has no longer power to procure for himself, and watch with tender care over his bed of languid mortality. Could we moreover equalize the minds of Men, there would be some probability that general Equality might at length be established, as they are now constituted by the wise
 Creator

Creator and Governor of all things, it appears not to be his will that they should be so; indeed, could Equality be established to-day, it must be infringed on to-morrow;—the industrious must rise superior to the indolent, the wise man to the fool, the prudent to the thoughtless, the honest man must gain that distinguished confidence which is denied to the knave, the man of science be consulted in preference to the illiterate, the man of valor and virtue honored and rewarded before the coward and the profligate; so that it is to be lamented so much argument should have been expended to found a Theory for the conduct of human beings, not reducible to human Practice.

CONSCIOUS of these reciprocal wants, and this unequal dispensation of abilities, Men in the most uncivilized ages formed a social union, and gave superior authority to some among them to direct their affairs, and preserve good order for the peace and welfare of the whole body, and every Individual concerned; and in the several changes which history informs us have happened in the States and Empires of the world, whenever the unruly passions of Men have hurried them to disturb that order, whilst the wickedness of some,
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and the weakness of others violently effected Innovation, it has generally been found that instead of enjoying that pure liberty, plausibly promised to the People, they have groaned under licentious oppression, and instead of reformation beheld confusion.

WE know from experience that each simple constitution has its peculiar disease inherent in its nature, unlimited Monarchy degenerates into absolute power, Aristocracy into jealousy and fierce contention, Democracy into anarchy, or the merciless tyranny of a few. Grateful should we therefore be to "*the most High, who divideth to the Nations their Inheritance*" that our Ancestors have selected the several excellencies of each model to form for us an admirable system of civil policy, united with a pure form of religion, a Constitution, whose parts reciprocally support and controul each other. They had heads to understand the matter well, they had hands to accomplish their just designs, they had hearts to assert their honest rights; they relieved the regal Sceptre of its unwieldy weight, they deprived the insolent Chieftain of the rod of selfish oppression, they wrenched at the same time from popular

lar hands the weapons of riot and sedition, and placed no power within either's grasp, but what tended effectually to the safety and dignity of the Throne, the glory and support of true Nobility, the well-governing and prosperity of the People; they bade Agriculture and Commerce go hand in hand, and cordially assist each other, that whilst the one poured into our harbours the abundant riches of foreign lands, the other should remain at home to improve and protect our own. This noble form of government, thus founded originally by Men of spirit and of sense, on a mutual covenant of judgment and justice between Prince and People, has attained by slow degrees to as much perfection as can be expected in any human institution, for in all its struggles, possessing the innate power to rectify itself, whenever any one of its component parts had become exorbitant enough to suppress or encroach on another, it has ever manifested sufficient energy to restore the equipoise; and at length, by that glorious trial of the wisdom and fortitude of an enlightened People, styled from its singular excellence, The Revolution, when the Duties of those who are to govern, as well as those who are to obey, were equally ascertained; as also by that Act, which confirming these respective privileges, placed the present illustrious Race on the Throne of their Ancestors, is established on a Rock,

I trust never to be shaken.*—Next to our excellent Constitution, we have good reason to bless God for the code of just and equal Laws connected with it, and
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* The British Constitution has already stood the test of Time, been the boast of its own possessors, the envy and imitation of other Nations. With pride we may reflect, that the Inhabitants of a great Continent, chiefly peopled from our shores, and on whom (though separated from us, as an adult who fastidiously quits his father's house, we must still look with the partiality of a Parent) have taken it for a model to themselves. Time alone can evince, whether the alterations there made are more conducive to stability and permanency than the venerable Original. Their Constitution may be more suitable to the temper, habits, and manners of that distant clime; and there is a material difference between endangering an old approved establishment by innovations, or admitting into a new one, some modification of principles, which to some may appear improvements. Our Constitution holds forth equal encouragement to all its members to exert themselves in its service. There is no Man, let his Birth be ever so obscure, but may recommend himself by his talents to the highest Offices of the State; whilst, to prevent an abuse of this privilege, there is no one, however high his office may be, but is responsible for the administration thereof to the Supreme Tribunal of the Land, the Representatives of his Countrymen. Besides which, the great Body of the People, or any Individual may carry petition or remonstrance to the Throne; a right however to be used temperately, lest by too frequent application it degenerate into idle and vexatious murmur, and defeat its own end, turning the salutary remedy it is calculated to administer, into a dangerous disease. Every Liberty also is allowed of enquiring into the Government under which we live,
and

for having preserved so long to us a Sovereign, who at the very beginning of his reign gave a propitious pledge of that earnest desire "*to execute justice and maintain truth,*" by which he has been uniformly actuated, in making the Promulgers of the Law independant of every power but that of the Law itself. The Laws of this happy Land under whose benign influence we enjoy all a good Man can desire, are founded on the broad basis of Gospel morality; we are taught by them "*to do to others as we would they should do to us,*" nothing is required towards our neighbour but what is equally required of our neighbour towards us:—we are governed by Statutes to which we have assented by the mouth of Representatives of our own free choice, we may do all those statutes permit, and cannot be compelled to ought they do not enjoin. In cases of Property, as general Laws must frequently bear hard in particular instances, Equity steps in to our relief, and Courts may be resorted to where the rigour of the letter is softened by the spirit

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and scrutinizing the conduct of those who administer it; and no one who looks into the several publications of the day, will complain that the press has not the completest freedom: But we ought not, for our own sakes, if we have no nobler motive, to weaken and enervate the executive power, by too nicely investigating plans of warlike operation or defence, the merit and efficacy of which depend on Secrecy.

of the Statute ; and decisions modified according to particular circumstances on the most enlarged principles of the purest rectitude. There is indeed no institution, however excellent, but what may be perverted by the headstrong passions of Man. This power of Appeal, which is one great barrier against any injurious sentence, is turned by obstinate and malevolent minds into a means of protracting vexatious suits; but to this case the words of the Apostle may aptly be applied, "*that the Law itself is good, if a Man use it lawfully.*"* In criminal Processes the trial of any supposed Delinquent is speedy, and freedom, except in flagrant cases, allowed in the interval ; his Cause rests in the bosom of his Equals, who from the power of objection may be considered as his own choice ; he is confronted with the witnesses, is allowed a fair trial and open defence, and ever finds his Judge disposed to believe him innocent, till he is proved to be guilty ; and even then, when the mouth of the Law has passed the awful sentence, which consistent with impartial justice it could not withhold, pity may still be implored with effect from a still higher authority, which the Constitution has wisely made the fountain of Clemency as well as Honor.

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* The blame in general may be divided between the petulance of the parties concerned, and the selfish artifice of low practitioners, who live by the folly and ill temper of their Neighbours.

SUCH being the general principles on which our Constitution and Laws are established, on the just relation we bear to our Creator, and Fellow-creatures, we may say with sober exultation “ *what Nation is there so great, that has Statutes and Judgments so righteous.* ” “ LET US KEEP THEREFORE, AND DO THEM, FOR THIS IS OUR WISDOM AND OUR UNDERSTANDING ; ” well knowing that as they are as requisite for the dignity of the People, as the Majesty of the Prince, as essential to their safety, as his glory, if we do not fulfill our duties both public and private with zeal and cheerfulness, whatever misfortunes befall the kingdom, we shall have our share in suffering as we had in incurring them ; for if by indolence or presumptuous contumacy we contribute to the ruin of our country, we pull down that ruin on ourselves, we lose that liberty at which we pretend to aim, and, by becoming in the first instance slaves to our own passions, we prepare ourselves for the yoke imposed by those of other men.—An awful warning indeed is presented to our near inspection, even at our very doors, a phenomenon in politics and morality unparalleled in the annals of Mankind. Let us pause therefore a while to consider the progress of that momentous change in the government of a Nation from

whose frantic violence we have been forced to arm in our own defence;—a change commencing with the alluring appellation of Remedy and Reform, but which has produced to the ill-fated People nought but an accumulation of horrors. Let us endeavour to trace the evil to its source, that it may turn to our admonition. It must be allowed, that according to the doctrine of the Romish Church, the fountains of divine knowledge had unhappily been too much shut up from the common People, moral obligations too easily dispensed with, religious discourses addressed more to the passions than the reason of men, and rites and ceremonies insisted on which were more calculated to captivate the senses, than either to inform the understanding, or purify the heart; and tho' we must give due praise to the character of a body of Men, many of whom, now "*suffering for conscience sake,*" have shewn themselves "*very jealous for the Lord God of Hosts;*" yet the devotion of the Nation in general was become too superficial, and whilst the one part were held in ignorance, the other falsely arguing from the abuse against the use of Religion, maintained at best but an external appearance of piety, whilst they cherished every scornful thought in secret against the system and its professors.

THE mischievous policy also of a former dissolute reign, had enticed all persons of power and opulence from their Country residences into the whirlpool of general corruption, by the seducing lures of avarice and ambition, lavishly displayed in the metropolis, to catch the vain, the sensual, and the sordid :—the plan succeeded but too well ; the antient seats of dignified patriotism and beneficial magnificence were neglected or deserted, and with them all attention to the morals, manners, and happiness of those who had lived under their shade, and rejoiced in their protection ; the fruit of the Countryman's labor did not revert to his bosom by the bounty and hospitality of his Lord, but was consumed in the profligacy of the Capital, especially in that most pernicious mode of modern dissipation, which, derived from cunning, selfishness, and avarice, tends to vitiate every honest principle of the human heart. This change of manners produced an aversion to domestic tranquillity, an insatiable love of pleasure, the bands of society were broken ; plain friendship was sacrificed to indiscriminate or interested Courtesy, and that passion, which under due restrictions, was given to soften the temper, and lead imperceptibly to every social virtue, was excited to ruin the peace of families, and degrade human Nature to the *Brute*.

I will not trespass on your patience to recapitulate the horrid train of preposterous events to which this epidemical relaxation of principle seems greatly to have contributed, in the trying hour of national necessity; * they must be alive in every one's recollection.—Suffice it to observe, that when the two main Pillars of a State, Morality and Religion, had once become weak, no wonder that the whole Fabric, undermined by the engines of its secret enemies, and disjointed by those friends

* A long course of profusion in every department of the State, which from the nature of the Government was superior to controul, made the calls on the People exorbitant to supply the national finances, exhausted by a War, foolishly undertaken to assert rights in another Country not enjoyed in their own. The Monarch, mild and well-intentioned, better disposed to make all his subjects happy than perhaps any who had sat on that throne, was anxious to relieve the public burthens, but the evil was too deep rooted, too extensive, and too complex to be suddenly removed; he was deceived in the means recommended to correct and prevent it in future, and fell an innocent victim to his own complacency. The People, estranged from their superiors by their long absence from their Country residences, did not rally about them, or enable them to form any firm phalanx round the throne, by which they might have made head against the violent party, who having nothing to lose, and every thing to gain by the uproar, were desperate and sanguinary: The monied men exulted over the degraded Nobility, but their Triumph has been as short-lived as it was illiberal; and the lower classes, who expected to enjoy peace, plenty, and security, groan under the scourge of the most arbitrary power at home, or are forced to hazard both body and soul in a warfare, infamous for atrocities unknown in the history of civilized nations.

friends who injudiciously attempted to repair it, should, when pressed on by the giant arm of popular fury, fall down at once on the heads of the Princes, Peers, and People assembled therein;—we have seen, however, that the multitude who were without did not themselves escape—they who possessed power and consequence, and had honestly meant to save the edifice by improving some of its parts, fell the very first victims to their own imprudence. Their glory, their names, their brief popularity, the whole arrangement of that Constitution which was, as they vainly imagined, to rectify every former abuse, and be an eternal monument to after-ages of their wisdom and their virtue, are no more—“*they are vanished like the morning cloud, and like the early dew they have passed away.*” *

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* A general reformation of principles cannot be effected by *acclamation*, whatever the hasty spirit of a desultory nation, fond of extremes, may arrogantly imagine. Reformation requires sobriety, calmness, steadiness, and moderation to bring it to good effect; it requires time and experience to perfect it. It is not the produce of a day of public effervescence, the mad extasy of men intoxicated with new wine; of Maniacs, who, having just broken thro' all restraints, know not how to use the limbs that are free, either for their own service, or that of their Neighbours.

Those worthy Characters who were concerned in first putting this tremendous ball in motion, have fully shewn, how dangerous amongst the higher ranks of a State are the unskilful who mean well, when led by the wicked who mean mischief.

But who shall trace the series of self-important Legislators in that distracted Land, who suddenly raised by the turbulence of the Storm, like the boisterous billows of the Ocean, "*whose waters cast up mire and dirt,*" have overwhelmed one another in rapid succession? They have shewn that the authority of a crafty leader derived from a deluded populace, like the feverish pleasure of the sensualist, is turbulent and transient; both proceed from an abuse of liberty, and both become the prelude of infamy and destruction; they have indeed sufficiently proved "*that the Triumph of the Wicked is short, and the Joy of the Hypocrite but for a moment.*"

BUT let us rather consider what they have done, than what they have suffered,* we shall thereby discover the near affinity between Atheism, and wild
Democracy;

* The hand of God is equally stamp'd on the fate of Nations, as on that of Individuals; but a Nation, as composed of many, who sin in a body, the members of which are disjointed by death, must be punished on this side the grave. In the instance before us, we have seen Vengeance most rapidly follow Transgression; the Accuser has soon followed the Accused; the Assassin has perished on the same Scaffold as the Victim of his perfidy; and the beguiled and betrayed have prepared the way for their betrayers, only the first actors on that very stage on which their murderers have so soon suffered.

Democracy; for they who scorn to acknowledge any Superior on Earth, will readily assail the Supremacy of the King of Heaven. These Men who have made *Strength their only Law of Justice*, Terror and Delusion the main props of their authority, had no sooner assumed the plenitude of legislative power, than their first concern was to stifle all expectancy of a future State of reward and punishment, to erase the name of a year of Grace, and forbid the observance of the Sabbath. A Year which takes its cheering title from the Redemption of Mankind; a Day which marks the power and goodness of the Creator, as well as the triumph of the Saviour, and above all, the Belief of a great day of retribution, must have raised some scrupulous compunction in the breast of many at the practice of the enormities they meditated, they seemed purposely "*made to reprove the thoughts of those who were so swift to shed blood,*" and therefore by such were judiciously abolished. And as a substitute for the sublime objects of Christian faith, these political Sorcerers have called up a false Spirit of obsolete Philosophy from its Heathen Sepulchre, which in Groves and Porticos sacred to Justice and Moderation, once taught (as far as she herself knew) what was praise-

worthy and beneficial to Mankind,* but now, like the Phantom of the Prophet in the eyes of apostate Saul, points to nought but Rapine, Carnage, and Death.—Had indeed this vain-assuming People shewn themselves patterns of public Virtue when they scornfully cast off all dependance on Heaven, some plausible argument might perhaps have been urged against the universal necessity of the Christian Revelation, but the direct contrary, as it ever must be, is the Truth. The same stroke that demolished the Altar of National Religion, opened the floodgates of national Iniquity, and every social duty to Man has been violated by the impious Revilers of God. The Decorations of the Throne, the Spoil of the Nobles, the Plunder of the Church, the Coffer of the Merchant, even the honest earnings of the poor Peasant's Labour, have been seized by the same hand, and molten in the same furnace, from whence has been cast a monstrous Idol, at whose feet all People, Nations, and Languages are, in the haughty strain of democratic insolence, commanded to fall down.—In the midst however of this scene of unbounded Iniquity, we find them “*casting firebrands, arrows, and death, and saying, are we not in sport?*” We hear the most frivolous Discourse mingled with
sophistical

* Quid sit pulchrum, quid turpe, quid utile, quid non.

sophistical harangues, and murderous debate; we view with horror and disgust the most indecent Levity attached to the most consummate Cruelty; "*the House of Prayer* converted by authority into a *Den of Thieves*," "*the Abomination of Desolation*" again "*standing where it ought not*;" and whilst "*abroad the Sword bereaveth, and at home it is as Death*," we behold idolatrous Pageantry displayed, and blasphemous ceremonies invented, merely to draw off the attention of the Populace from the machinations of those daring and subtle Few, who are forging chains to bind them, and an iron sceptre to wield over their heads.* But alas! when a people can be so amus'd, the general mass must doubtless be corrupt, "*there can be little soundness in it*."—Whilst we think however on the incal-

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culable

* It is curious to remark the testimony given in the midst of this universal Confusion to the necessity of Order. The several Leaders of Factions, which, like the Monsters of the Deep, have been continually preying on one another; whilst each was striving for superiority, left nothing unattempted of tumult, plunder, and massacre, to destroy their Rivals, and raise themselves to the Helm; but the moment they had gained, as they thought, that pre-eminence, they recommended order and tranquillity, and inveighed bitterly against the promoters of Anarchy, fearing lest the very weapons they had used should be turned against themselves. But the People have been deaf to their Doctrines, the Torrent of their Passions had been let loose, and who shall then say to it, "*Here shall thy proud waves be stayed*."

culable multitudes who have there perished by the axe of civil phrenzy, as well as those who have fallen by the fate of war, we must at the same time suppose that thousands and tens of thousands still remain who have not bowed the knee to Baal, but drag on a wretched existence under the daily dread of sudden proscription; earnestly should we beseech the Almighty Preserver of Men, that the *destroying Angel* would *slay his hand*, and “*this Tyranny soon be overpast.*”

When God's Judgments are thus abroad in the Earth, it is high time for all the Inhabitants of the World to learn Righteousness. In all Kingdoms, and Ages, the same Causes will produce the same Effects; and Nations, like Individuals, have no reason to exult over the Errors of their Neighbours, but learn from thence in good time to correct their own.—THE SOLEMN APPEAL OF THE SWORD IS NOW MADE TO HEAVEN; but War does not always determine the justice of a Cause, or the merit of a People, for a wicked Nation, like a wicked Man, may fulfil the purposes of Providence, and be made an Instrument of chastisement to others. We have had repeated instances of God's mercy and loving-kindness to us as a Nation, and under our present Circumstances we are called upon more particularly to
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bring our ways to remembrance, and, by a more than usual attention to our respective duties, endeavour to make the Lord himself our friend.—Our Enemies have disclaimed his protection, they have denied their Saviour, and are fallen into that gulph which daring impiety spreads for her blind votaries; let us shew ourselves a contrast to them, let our foes never have to boast that, by our neglect of religious duties, by our unbridled sensuality, or restless insolence, we have, like them, renounced our Maker as our Protector, his Son, as our Mediator and Intercessor, “*wherefore, should these Heathens say, where is their God?*” We have Virtues, as a People, sufficient to prevent despair;—we have Vices enough to check presumption.—The Public is daily displaying voluntary instances of extensive benevolence; by them the Poor are taught, the naked clothed, the sick visited, the prisoner comforted,* and the Stranger hospitably entertained; but let us not arrogantly

* One distinguished Personage has slept forth with the Grace of true Nobility, and the cool fortitude of a Soldier, amid the debates of State, and the toils of war, as the benevolent Champion of the forsaken Debtor, and his helpless Family. The Legislature has admitted his pathetic plea: It has also hearkened to the Voice of that humane Wanderer the friend of God and man; who, following the example of his Saviour, “went about doing good,” and sacrificed his life in the great cause of Beneficence; by his advice, and instruction, the condition of the Prisoner has been meliorated,

rogantly suppose we can thus compromise with Heaven for the omission of other duties, "*these ought we to do, but not leave the others undone.*" True Virtue consists more in Habits than in Acts, for many are capable of charitable exertions on the immediate impulse of sensibility, who will not submit to an uniform tenor of rational moderation, and exemplary piety; and altho' "*Charity will cover the multitude of Sins,*" it can never supersede the necessity of attention to all its kindred Virtues. It is in truth far better to prevent Crimes by steady discipline, than to be driven to the necessity of punishing the perpetrators with rigor; for Imprisonment often makes offenders callous, and Executions, by frequency, lose their Terror.—Education, on the genuine principles of Christianity, is the best preservative against the first advances to transgression; by it the heart is kept pure, and every good intention matured into good action. It therefore well becomes all those whose situation in life renders their example important,

orated, Light and Health admitted into his dwelling, and by wise regulations both physical and moral contagion at once prevented.—In these Acts we may glory;—yet how much more would it redound to our honour and happiness, could we by steady discipline of ourselves, and attention to the morals of others, gradually render these massy Fabrics unnecessary, and turning them into Houses either of Christian Education, or industrious manufacture, let them remain glorious Monuments of popular Reformation.

ant, and their influence extensive, to exert both in this great cause, to instill into the minds of the inferior classes, who are placed by Providence under their protection, early principles of Integrity, Decency, Industry,* Frugality, and Content; and above all, a religious observance of the *Sabbath*, as the best Test of *habitual* goodness.

BUT a Spirit of Indifference ‡ towards Religion is unhappily gone forth—a lying Spirit! Let those, however, who give way to it well consider, whether they would treat their temporal affairs with equal disregard, and of what superior import that concern must

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* They who will not dig, yet are not ashamed to beg, are the Persons who fill our Streets and Roads with profligate Poverty. Idleness begets discontent, discontent a desire of altering their situation, and they who do not chuse to apply to Labour, will have recourse to depredation, altho' they have every encouragement to Industry in this free Country, where what a Man earns is secured to Himself and his Family.

‡ Our Ancestors fought hard for their Religion when they thought it in danger; they braved persecution and Martyrdom in its defence; they considered their sum of happiness at stake, when the free Exercise of it was denied, or expected to be so; but now we have it secure, now it is unconfined, and open to all, like other possessions, which appear most valuable in the pursuit, we ungratefully treat it with inattention. We should bitterly complain, were we prevented from worshipping God in the manner most agreeable to our sentiments, and now we may do so without restraint, too many neglect his worship altogether.

be which includes all their present enjoyment, and can extend or destroy it to eternity; let them rest assured that the Doctrines and Precepts of Christianity must stand or fall together; and, by the striking example now sadly before our eyes, be feelingly convinced, that when the barrier of religious decorum is once broken down, and the mild graces of the Gospel set at nought, the strength of a People, however polished, will relapse into Barbarism, into every species of brutal excess, inconsistent with Freedom, with Honour, and with Manhood. Let them reflect also for a moment on a subject peculiarly applicable to the present occasion; reflect on the dreadful consequences which must accrue to Society, if all confidence in that great judicial Test, by which the Property, Reputation, and Lives of Men are in a great Measure determined, were thus at once destroyed; for where shall we find any satisfactory reliance on human Evidence, when He, who "*sweareth by the God of Truth, feareth not an Oath?*" It is doubtless of the greatest moment to the welfare of a Community, by every solemn form of administering this awful appeal, to impress the minds of all Men with the high dignity and serious importance of what they are about, that they may not wickedly or wantonly despoil their Neighbour of every Thing dear to Man in this Life, or swear away their own Salvation for ever.

To

To conclude : Our beloved Country, from its situation and resources, can never be moved but by internal Discord, it can never fall but by its own hands.—“ *I beseech you, therefore, Brethren, in the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment ;*” at an hour like this, when our haughty foes have so fiercely menaced Invasion, when they have so lately threatened to “ *enter into the lodging of our Borders, and into the Forest of our Carmel.*” Our heart must be with the Governors of Israel who offer themselves willingly among the People.” May hand then join with hand, and heart with heart, to promote the prosperity of the State, and, “ *by Love, to serve one another !*” and whilst we deprecate the horrors ever attendant on such a calamity as War, and “ *cover the graves*” of departed Heroes with tears of paternal regret, may we earnestly implore the blessing of the Giver of all Victory on the arms of our Country, reluctantly engaged in a Combat for every thing valuable to us as Britons, and as Christians : may we endeavour to render ourselves in some degree worthy of receiving it, by patriotic zeal united *with all godly quietness*, and “ *not forsaking the assembling ourselves together* IN THE TEMPLE OF THE LORD, *as the manner of some is,*” nor “ *meddling with them who are given to change,*”

change," who "use their Liberty for an occasion to the Flesh;" may we "render to all their Due." To God, by pious gratitude and obedience; to our Country, by promoting the practice of "whatever is just, pure, and of good report;" to our King, by loyalty chearful and sincere, fit for a free People to bestow, worthy the Sovereign of a free People to receive; to Ourselves, by a due reverence of our inestimable Constitution in Church and State; and to Posterity, by transmitting the same unimpaired and unmutated to our Children's Children. The Blessing of the God of Peace will await such a conduct, permanent and substantial happiness pervade every rank and station of Life; for it is the fundamental Doctrine of our holy Faith, that in whatever condition a Christian shall have passed through this earthly pilgrimage, whether high or low, if he has performed, to the best of his abilities, the duty of that condition with benevolence, with zeal, and with sincerity; at that period, when celestial Order shall for ever prevail among the Souls of the just made perfect, and the rebellious Spirits remain bound in everlasting chains, He shall doubtless then be dependant on God alone, and very richly recompensed by his Lord and Saviour, "for whose sake he has submitted himself on Earth to every legal ordinance of Man."

4 AP 65

ERRATA.

- P. 10, l. 4, of Note, begin *Parentesis* before "and," and *put*
Comma after "whom"
P. 13, line 5, Note of *Interrogation* after "Righteous"
P. 19, l. 11, Comma instead of Semicolon after "Mankind"
P. 22, line 3, and instead of *we*, before "must"
P. 27, l. 19, *fraternal* instead of *paternal*.

